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# Christian Community

A Program Service of the Council for Social Action of the
Congregational Christian Churches, 289 Fourth Ave., New York 10, N. Y.
and the Commission on Christian Social Action of the
Evangelical and Reformed Church, 2969 West 25th St., Cleveland 13, Ohio

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## OBSERVE UN WEEK - WORLD ORDER SUNDAY

October 24th, the anniversary of the ratification of the United Nations Charter, should find all Christians at worship, offering their prayers of gratitude and supplication for the organs of world community, thinking on the grave issues which confront their times, dedicating themselves to the furtherance of peace and justice.

As has been its custom these past years, the National Council of Churches has through its department of International Justice and Goodwill again issued a Message for World Order Sunday. This may be ordered for distribution ($2.50 per hundred) from the National Council, 297 Fourth Avenue, New York 10, N. Y. It may be read in whole or in part in services. Its suggestions may be incorporated in the long-range program of world order education of the local parish.

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From October 27 to 30, ministers, editors, lay men and women from many walks of life, representing thirty denominations will meet in Cleveland in a fourth National Study Conference on the Churches and World Order. Workshops considering preparatory materials have met in a number of communities. *Christian Community* will bring you a report of this meeting from the pen of Herman Reissig, CSA's acute interpreter of international problems.

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The Foreign Policy Association, 345 East 46th Street, New York 17, has undertaken to help communities in the Northeastern and Middle Atlantic states plan their UN Week observances around the theme, "Know Your United Nations." It has selected and trained field representatives for this purpose. The August issue of the FPA *Reporter* is devoted to program suggestions.

Other national organizations that can help you with materials are the United Nations Committee for United Nations Day, 816 21st Street, N.W., Washington 6, D. C., and the American Association for the United Nations, 345 East 46th Street, New York 17, N. Y.

### His Platform Is Peace

### STUDENTS SUPPORT CSA

The following resolution was adopted at the special study assembly of the United Student Fellowship, at Marietta, Ohio, August 27 - September 3, 1953.

Whereas, some of the secretaries of the Council for Social Action of the Congregational Christian Churches are being forced to resign due to insufficient funds, whereas the program of the Council for Social Action of the Congregational Churches has been endorsed by the Claremont General Council in 1952, whereas we believe wholeheartedly in the purposes of the Council for Social Action, and whereas the Council for Social Action has been helpful to college groups in the preparation and functions of their program, this special study assembly of the United Student Fellowship wishes to state that it affirms the Council for Social Action, and that its members have determined to make a Christian witness in their home and university communities in support of the Council for Social Action.

## One Frontier Of Freedom

*By Ray Gibbons*

"We will march again," say the workers in eastern Berlin and the eastern zone of Germany. "June 17th has shown us we are united. Now we can withstand any pressure. We can win our freedom." Now western Germany knows, as it did not know before, that six years of communist domination of eastern Germany has not destroyed the spirit and the will to freedom behind the Iron Curtain. This is very reassuring. Flickering hope has turned to confidence and assurance.

The 1953 European Seminar of the Council for Social Action conferred with many leaders and made its own observations of the Berlin situation. In several respects this city shows how freedom has to be won in our kind of a world. In 1945 the city was a shambles, perhaps the most severely bombed city of modern times. In addition, the Russians had removed most of the remaining machinery and industrial equipment in their two-month's exclusive occupation. But the people of Berlin had the will to work. They picked up bricks and shovelled away the debris. They worked when their only pay was the ration of two pounds of bad bread and 40 grams of meat. When the currency reform of June, 1948 gave hope of currency stability they did not strike for wage increases. They brought production from about 15% of pre-war levels to nearly 70%. They united their labor unions and won the right to share in the determination of all the important decisions in the major industries. Through this government-approved "co-determination" the workers hope to prevent a repetition of Hitler's support of owners and suppression of workers. In spite of the loss of the national government offices which once provided the

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## ONE FRONTIER OF FREEDOM

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chief employment in Berlin, the unemployment has been greatly reduced. New apartments are being built at the rate of 12,000 a year. The shops are filled with goods, even though high-priced. Factories hum. Traffic moves. The people work. The city lives again.

Another evidence of Berlin's love of freedom is its reception to the refugees from eastern Germany. At times there have been as many as 50,000 refugees per month. We saw them streaming into the reception center on *Kuno-Fischer Strasse*. They came without suitcases, household goods, and with only inconspicuous shopping bags. For weeks they lived in one of the huge barracks while their records were being carefully checked. On a fifth-floor dormitory we saw 150 young men whiling away their time playing cards. One chap had his arm in a sling, having been shot by a Soviet guard when he wandered too close to the border, two blocks away. Beside this great building bulging with men, women and children, stands the new Hilfswerk center, given by the Swiss churches. Here they provide group work and guided play for the children, sewing classes for mothers, reading rooms for everyone and much-needed counselling by the church workers and pastors. After weeks of waiting the refugees may be cleared for release to the western zone of Germany. Then comes the further wait until there is a vacant seat in a plane to Frankfurt, paid by the German government. These refugees have left all their property and their life's earnings and savings. They start life anew without a house or job, and with only their love of freedom to sustain them. They know what price they must pay for that freedom and what price the German people must pay to provide homes and employment. But it is not too great a price for such a gift.

June 17th will go down in history as one of the great days in which the Germans struck for freedom. On that day the laborers on the new apartments in Stalinallee, in the eastern sector of Berlin, rebelled at the increased work norms and began to march. Their demands soon enlarged from protests against "norms" to "freedom" and "unity." The news of their demonstration spread throughout eastern Germany and in every major city the workers marched and shouted. In one large city on the Oder a worker commandeered the radio. "Demonstrate for freedom," he cried. "Let the political prisoners go free. Today we march. Tomorrow we go back to work." All the people donned their Sunday clothes and swarmed through the city streets. From the other bank of the river rolled back the cheers of the Polish people. Small wonder the great street leading from the Grosse Stern to the Brandenburg Gate has been renamed, "June 17th Street."

Some of the Berlin government leaders believe the Berlin "showcase of freedom" is worth more to the west than any number of atomic bombs. They know that almost one hundred eastern German police desert to the west each month. One member of our Seminar had the temerity to shake the hand of the Soviet soldier guarding the Russian war memorial in the western sector of Berlin. A week later the paper reported the soldier had sought refuge in the west and refused to return to the Communist sector. Why should he? In eastern Berlin the hours of work are longer and the bread is less. There are few cars on the streets and fewer goods in the stores. The eastern part of the city, as we saw it, seemed desolate, in contrast with the western, free sector. Not even the Iron Curtain can hold the eastern Germans in the so-called "workers paradise." It has become a sieve through which stream thousands and thousands of refugees.

In some respects the German churches are leading the fight for freedom. More than any other institution the Church can be said to straddle the Iron Curtain. Consequently it has been charged with collusion with the west. Church young people have been expelled from school because they belonged to the Junge Gemeinde, under Church leadership. So a communist mother complained to her pastor, "My son refuses to leave your church group even though he has been expelled from school. He no longer minds me any more. What am I going to do with him?" Social welfare institutions have been suppressed and many of the more important pastors imprisoned. On June 10th a group of pastors, led by Bishop Dibelius, carried their complaints to Mr. Otto Grotewohl. For two long hours they listed the abuses suffered by the churches. Then, to their utter astonishment, Mr. Grotewohl granted all their requests, reinstating the youth in school, and freeing the imprisoned pastors. No one knows how long the respite will last but at least the Church is enjoying another breath of freedom. The workers give credit to the church youth for having struck the first spark of freedom.

No one knows how great a price must still be paid for freedom in Germany. There is little opportunity to organize any kind of mass resistance, or even maintain an effective underground movement. But what is now known on both sides of the Iron Curtain is that the will to resistance has not been broken. Neither tanks nor Curtains can extinguish or conceal the flame of freedom.

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For the past few summers, the Council for Social Action has conducted a study tour through Western Europe. This has afforded interested members of our respective denominations opportunity not only to see the famous centers of England, France, Germany, and Italy, but to "see" the life of these lands more fully through conferences with social and political leaders and conducted visits to the places where history is being made. Ray Gibbons, Director of the Council for Social Action, with his wife Marjorie, led the seminar this past summer, and has in this issue of CHRISTIAN COMMUNITY set down his impressions of Germany as a focus of the East-West struggle.

## FOR YOUR SOCIAL ACTION COMMITTEE

**1. Plan with your pastor for special publicity for World Order Sunday. Assist him in ordering and distributing World Order Message or other helps.**

**2. Plan for a series of forums or discussion hours on such topics as "Our United Nations," "Issues on Foreign Policy," "What is Happening to Technical Assistance?" Ray Gibbons' report on Berlin in this issue may suggest a discussion based on "One Frontier of Freedom."**

**3. Have your committee consider carefully Galen Weaver's column on "Church and Race." Discuss steps to be taken to make your church more inclusive. Congregational Christians may get material from Mr. Weaver, Evangelical and Reformed committees should plan to order and use SIX YEARS OF GROWTH.**

**4. How long since you took a look at your community and its social action needs?**

**5. Plan ahead now for Church and Economic Life Week (January 17-23) and Race Relations Sunday (February 14).**

## CHURCH AND RACE

The acid test of resolutions against segregation in church life comes at the local church level and most acutely when a homogeneous "white" constituency must come to a decision about the future of its church in a neighborhood that has begun to change from an all-white to a mixed Negro and white community. One of the elements complicating the problem is the high probability that the community will eventually become overwhelmingly non-white and perhaps entirely Negro. Usually areas so in transition are located in deteriorating parts of the city, inducing those who can to seek more modern housing, better schools, and more attractive surroundings. White people can buy or rent elsewhere in "better" neighborhoods. Negroes usually cannot.

There is some evidence that local white congregations are beginning to accept responsibility for a continuing ministry to the people of the area even though they themselves may be moving to more attractive situations, often in the suburbs. Physical blight on older sections of many American cities aggravates human problems and increases the need for a strong church program but simultaneously reduces the financial and leadership resources to meet these needs.

Careful advance planning, compassionate concern for people, emotional maturity regarding people of other racial origins, appreciation of fundamental similarities between human beings and willingness to make some sacrifices (investments) in behalf of an inclusive ministry are basic components of a successful adjustment. This combination is not often found in a local congregation. The easier way is to move away to a lush residential development where there can develop an obvious "high potential." This too frequent course of action is beginning to trouble the conscience of some of our local church officers and members. Occasionally they turn for counsel to their state conference office or to the Board of Home Missions. When this happens they get, and deserve, the utmost encouragement, cooperation and assistance from the larger fellowship. Counselling is available from the Department of Race Relations.

*Galen R. Weaver*

## *Washington Report*

So far as international affairs are concerned, at the time of its adjournment for the summer the Eighty-third Congress had set up a record noted chiefly for its caution. There may or may not be any significance in the change of name of the agency entrusted with a great share of our economic aid program from Mutual Security Administration to Foreign Operations Administration. Would it be "partisan" to suggest that *mutual* is a somewhat more graceful and accurate adjective than *foreign*? At any rate the program was scaled down to six and one-half billion dollars. Point Four funds were cut to $118 million, or $22 million below the $140 million requested by President Eisenhower.

On the other hand, one million tons of grain and $100 million were authorized for Pakistan, $200 million for the relief and rehabilitation of Korea. The $9,814,000 requested for the International Children's Emergency Fund for 1953 was appropriated but the item was cancelled for 1954.

The Reciprocal Trade program was renewed for one year, and a commission created to study our foreign economic policy. A resolution was adopted stating that it is the purpose of the United States to work through the United Nations for the development of enforceable universal disarmament. The compromise refugee bill finally enacted was far from satisfactory to many who had sought such legislation.

The Bricker Amendment (S. J. Res. 1) amended to conform more closely to the text of S. J. Res. 43, affecting the treaty-making process, has been reported out of Committee. There is some question whether this bill will reach the floor, and whether it will have the support it has been reported to have. The Administration, like many responsible students of the problem in the churches and in the academic world, continues to oppose the change.

Congress has to its credit a piece of legislation which threatens to vitiate the one potential international achievement of the Administration to date—the securing of a truce in Korea and the calling of a conference to arrange a political settlement. That is a resolution declaring that Communist China would not be represented at the United Nations. The Secretary of State appears to have given a pledge to this effect to the government of the Republic of Korea. It may or may not be wise to bring the effective government of one of the world's largest nations into the UN, but it is foolish to prohibit ourselves from discussing it! It might even give us opportunity eventually to split the "Moscow-Peking axis."

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As for domestic legislation, there has not been any great mass of bills passed. The assumption may be that the new Administration is studying the problems it faces. Yet there was a strange haste to push through legislation giving the states title to offshore oil within the boundaries of 3 and 10.5 miles.

Legislation giving statehood to Hawaii, prepared by a subcommittee chaired by Congressman John P. Saylor, passed the House, but the Senate has not acted. No legislation has been adopted granting statehood to Alaska although there is some sentiment among Republicans as well as Democrats to bring both territories to statehood.

Public housing has been limited to the construction of 20,000 units for the whole nation, as compared with 35,000 authorized last year. The bill forbids housing officials to start the groundwork for future units. Congress also adopted legislation to aid maintenance and operation of schools in defense areas.

Nothing has been done regarding Civil Rights. Although a number of bills covering fair employment practices, lynching, and poll tax were introduced, none have been reported out of committee. Negatively, the attempt to change the rules of the Senate failed, so that the filibuster remains a threat to any civil rights measures.

Altogether, according to the Washington Newsletter of the Friends Committee on National Legislation, 10,234 bills had been introduced as of July 28 and only 161 signed. Most of the big, controversial items have been deferred until the next session.

*H. F. K.*

# Resolution On International Relations

**The General Synod affirms its support of the United Nations as a primary instrument for the prevention of war and the building of world community, and encourages congregations, organizations, and study groups to examine carefully the U. N. as to both its weaknesses and its achievements, and make their own suggestions for the revision of the Charter in 1955.**

**The General Synod deplores the movement to discredit the proposed international covenants on human rights and registers its opposition to any constitutional amendment which would limit the effectiveness of properly ratified treaties or prevent United States participation in treaties or covenants which help to safeguard human rights.**

**The General Synod urges increased and vigorous support of United States and United Nations technical assistance programs for the economic development of under-developed areas of the world, and commends enlistment in such services to men and women in our churches who have both the technical skills and the human understanding to contribute to an abundant life for all people.**

**The General Synod commends the representatives of the government of the United States for their efforts to deal humanely with the prisoners of war in Korea, and urges untiring search for a settlement which will restore a just peace to that land.**

**—Adopted by the General Synod of the Evangelical and Reformed Church, June 1953.**

# Rogers Returns To Parish Ministry

The Reverend Jefferson P. Rogers, for the past six years Associate Secretary for Race Relations, in the joint employ of the Commission on Christian Social Action and the Board of National Missions of the Evangelical and Reformed Church, has resigned this position, having accepted the pastorate of Plymouth Congregational Church, of Washington, D. C.

Mr. Rogers came to the race relations position as its first incumbent, following studies at Howard University and Yale Divinity School and pastorates in Philadelphia and New Haven. With his leadership and assistance, the race relations program of the denomination, authorized by the General Synod of 1947, took form and made progress. A conspicuous fruit of the period of his secretaryship was the advance of inclusiveness on the part of Evangelical and Reformed church-related colleges.

Mr. and Mrs. Rogers, with their three children, plan to move into the parsonage of Plymouth Church about October 1st.

It is the hope of the Board and the Commission to fill the vacancy on their staff as soon as a qualified successor can be secured. Pending the appointment of a new secretary, "E & R" inquiries on race relations should be addressed as heretofore to the office of the Commission on Christian Social Action.

# UNICEF

UNICEF—the United Nations International Children's Emergency Fund—is the world's largest effort to raise standards of health and welfore for mothers and children. Some 70 countries, largely in Africa, Asia, the Eastern Mediterranean area and Latin America, are now getting UNICEF aid for child care and feeding programs.

UNICEF is the agency of supply. It provides powdered milk, fish oil capsules, vaccines, DDT, penicillin, X-ray equipment and other essentials, for feeding programs, for campaigns to control diseases, for setting up material and child welfare centers and for training new child care personnel within each country.

UNICEF helps countries to help themselves. Countries receiving aid must invest an equal amount in the programs with locally available materials and services.

UNICEF is supported by voluntary contributions, both governmental and private.

Four kinds of greeting cards suitable for holiday use, attractively illustrated by Henri Matisse and other renowned artists, are available from UNICEF Greeting Card Fund, United Nations, New York. These come 10 in a box, at $1 per box, cash with order. Specify UNICEF greeting card (children), UNICEF note card without greeting imprint, United Nations greeting card (Matisse) or United Nations note card.

Your order for one box of cards will help UNICEF to provide milk for five hungry children for a week, or vaccine to protect 12 youngsters against tuberculosis, penicillin to treat four children for yaws, or DDT to guard six persons from malaria for one year.

# *'Six Years of Growth'*

Under the above title the Board of National Missions and the Commission on Christian Social Action have prepared the story of Race Relations in the Evangelical and Reformed Church.

Profusely illustrated, this sixteen-page brochure presents the background of denominational concern for brotherhood, outlining in great detail what has been accomplished by churches, colleges, and community centers during the years 1947 to 1953, and suggesting steps which local churches can take to further integration.

The pamphlet is adapted for use by men's, women's, and youth groups, by study classes, by speakers in church service and church school, as well as for individual and family reading.

Copies may be ordered, free for distribution and use in churches of the denomination, twenty-five cents for others, from the Commission on Christian Social Action.

**CHRISTIAN COMMUNITY**

Sent free to interested pastors and social action committees. Subscription rate to others, 50 cents per year. Additional copies may be obtained for 3 cents each. Requests from Congregational Christians should be addressed to Council for Social Action, 289 Fourth Avenue, New York 10, New York. Requests by Evangelical and Reformed, and others, as well as news items and communications, should be addressed to the Editor, Huber F. Klemme, Commission on Christian Social Action, 2969 West 25th Street, Cleveland 13, Ohio.